1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

TABLE II

CALENDAR OF THE FOOD QUEST

132 ●
22
241

		WILD PLANTS GATHERED	CULTIVATION		HUNTING AND FISHING
			Planting	Harvesting	
January...	Trees bud Floods				
February...			Corn Beans, black-eyed peas, pumpkins		
March...		Cholla beans	Watermelons		
April....	Rainy		Cotton		Mountain sheep
May.....		Berries		Beans, peas	Caterpillars
June.....		Crucifixion thorn berries Giant cactus fruit		Corn, watermelons, pumpkins	
July.....	Excessive heat	Mesquite	Pumpkins Watermelons Cotton Beans Peas Corn		Jackrabbits Fish
August....	Floods				
September.	Rainy	Opuntia fruit Ironwood nuts			
October...		Agwa'vä leaves			Caterpillars
November.				Pumpkins Watermelons	Deer
December.	Floods, excessive cold*	Wild seeds		Corn	

*The climatological conditions are those of a desert. Temperatures range between the extremes of 120° F. and 18° F., with means in January 51°, July 91°. The temperature is one or two degrees lower above Gila Bend than in the low country downstream. The growing season is 260 to 300 days in length. Variations in rainfall are extreme along the river. The annual precipitation ranges from seven to nine inches in the Casa Grande-Sacaton region down to three and less in the vicinity of Mohawk on the lower river. Rains fall mostly in January, March, and August (*Climatological Data*). Flood stages of the river, affected perhaps more by rain and melting snow along the higher tributaries, occur in March (February to April), secondarily about August and in December (Rose, *The Gila Region*, pp. 106–7). The climatic observations in the table above are those of the Indians.

1:Spidr E-6 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

gourd), which he gave to his guest. He continued plying him with liquor until he was drunk. Then he himself drank and after that furnished it to the friends of the man invited.

The song for this dance was ɣatca', "wine"; sung at no other time. "When they were drunk they thought of war." The song told of "red water," i.e., blood, and how it was made.[1] It told how the enemy had come to drink with them: they had joined in battle, now they would drink together. The intoxication and the incitement of song commonly ended in a decision to go on a raid. At the time the sahuaro was harvested, the Yavapai were camping in the mountains not far distant, not, as in winter, in isolated caves.

The drink is said to have been only mildly intoxicating. Neither the flower stalk of the mescal nor sprouted corn were used for fermented drinks, as by the White Mountain Apache.

The celebration was called ɣatca'poŭm, "water mixing" (a folk etymology?); the fruit, a'a'; the dried fruit hamă'n,[A]; its syrup, a'anyăxa' (sahuaro's water"?); the drink ɣatca' or ɣatca'csiu'm, "wine drink."

CULTIVATION

Some field crops were planted by the Maricopa: corn, beans, black-eyed peas, pumpkins, watermelons, cotton, and Ikca'mac seeds. Relatively to the lower Colorado tribes and certainly to the Pueblos, comparatively little planting was done. It is not altogether certain how much corn was cultivated since corn seems to have been almost entirely supplanted by wheat at an early date, even before whites settled in the immediate district. Even then my informants were certain that mesquite, rather than wheat, was the staple in their childhood (the middle of the last century).

The fields lay in the bottom lands of the Gila River, on flood plains subject to inundation, where planting took place immediately on the subsidence of the waters. According to native informants, the principal floods were those of December and January, with rains again in April and September.

[1] The drink is blood-red in color (Davis, *Papago Ceremony of Vikita*, p. 176), but my Maricopa informants said that ɣatca' meant neither "blood" (n,ihwl't) nor "red water."

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

edition of the dwelling; an open-sided, flat-roofed shade; a small structure resembling a gable roof set directly on the ground, built as needed for a storage house, for purification rites, for a girl's puberty rite, and as a menstrual hut. A small hemispherical sweat lodge was also built. Sometimes a temporary kitchen was made by erecting a screen of weeds to windward of the cooking place.

Housebuilding was man's work alone, whether a dwelling, storehouse, or meeting house: the women did not assist. A man was helped by his male friends and relatives in the construction of his dwelling. In building a meeting house, all the men of the village were engaged and built it in a day.

Dwellings stood indefinitely, until some one of the inmates died, when they were torn down and burned. This also happened on the infrequent occasions when relatives who had married were mourned as dead. A new house was erected elsewhere, so that the community was constantly crawling away from its original location. So great was the decimation from disease and warfare during the past century, that the shifting went on with some rapidity despite the localizing ties of available water supply and tillage. The movement may have been somewhat less in earlier times, but there is no doubt that the habit of shifting the locus is old and ingrained. Houses did not suffer much from the elements; rainfall is slight and confined largely to the spring, snow practically never falls. The dirt covering of the house needs no renewal; at most, it must be patched here and there.

The size of the dwelling naturally depended on the number of inmates it was intended to house. An average dwelling was about eighteen to twenty feet in diameter, larger houses perhaps twenty-five feet: Bartlett (1852) says fifteen to twenty-five feet.[1] It was built on level ground, no excavation being made.

For the ordinary dwelling, four cottonwood posts were set in the ground at the corners of a square, measuring nine or ten feet. These stood as high as a man could reach, about seven or eight feet, so that he could work at the ridge. (It must be remembered that these people are quite tall.) Yet Bartlett wrote, "These

[1] Bartlett, *Personal Narrative*, II, 234.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

to set on the sloping walls. In localities where sand blew about, the houses soon became drifted over and resembled sand dunes. 342

The entrance invariably faced the east. It made no difference what was the nature of the terrain about the house site, this was its invariable orientation. This, rationalization had it, was because the culture hero had built the first house in this fashion. [773] As a matter of fact, as Russell remarks of the Pima living but a few miles away in the same sandy waste: [132]

> A more practical motive for placing the doors on the east side is to avoid the southwest winds which blow in the afternoon during nearly the entire year and which are especially strong during the month of March. The wind usually begins to blow at about 10 in the morning and increases to a velocity of 10 miles an hour by mid-afternoon, after which it decreases until midnight.[1]

So strong is the old habit of orientation that of sixteen present-day houses counted on the reservation (mostly of the jacal type), only four faced other than due east, and of these four, three are modern frame houses.

The doorway was narrow and low; so low that one had to stoop to enter (about three feet high or little more). As most houses, at least the smaller ones, had no smoke-hole, this was the only egress for smoke. [354] They must have been densely filled with smoke except for a few feet above the floor.

The doorway of most houses was left unprotected, but those who were more particular built a sort of porch. Two forked posts were erected immediately in front of the entrance but on either side, and a stringer was laid between them. Bundles of arrow-weeds were placed from this stringer to the sloping wall above the entrance and others were set upright on each side between post and wall. Dirt was spread on top of this entry.

A door was made by hanging a thick willow bark or rabbit [287] skin blanket in the opening. It was let down at night and in the [281] morning thrown back over the house. More recently a door was made of parallel bundles of wheat straw lashed to willow poles at each end and in the middle. Not every house had a door.

The interior arrangement of the house was simple: there were 352 neither partitions nor furniture. The fire was in the center, un- [354]

[1] *Pima Indians*, p. 154.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

with deerskin." The same substitute for breechclouts was observed by Bartlett, who in the summer of 1852 remarked that "the dress of the Coco-Maricopa and Pimos is the same. . . . . The men in general go naked, except the breechclout. A few, however, are provided with their native blankets of large size, which they fold and throw over their shoulders in the manner of the Mexicans. Some fasten them around their waists in graceful folds, letting the ends fall to their knees; then drawing a cord between their legs and attaching it to their waists, their garment resembles a capacious pair of pantaloons. I suppose that all are provided with cotton blankets; but, owing to the almost incessant heat of the day, they seldom wear them. At night, when cool, these constitute their sole covering."[3]

It is doubtful that the men ever went wholly naked.[4] While none of my informants had witnessed truly aboriginal conditions, Last Star believed that in earlier times, say in his father's day, men never went without at least a breechclout, not even old men.

It must be borne in mind that mid-winter on the Gila is quite cold. Yet the Maricopa did not carry torches to warm themselves in the manner of the lower Colorado tribes, as attested by Alarcon and other Spanish writers.[5] When travelling, the Maricopa would scrape ashes into a hole, covering these with dirt, to lie on for warmth.

The man's breechclout was a woven strip of willow bark, less than a foot wide, hung fore and aft over a belt. The pendent flaps hung to the knees in front, to the upper calf behind. Some had only the central portion woven, that which passes between the legs, and the ends hanging in fringes. According to Kutox the clout was woven on a horizontal loom: a continuous warp passed to and fro over the loom bars, with willow strings as wefts twined across at intervals of one and a half inches. Last Star's information is rather to be trusted: that the strip was woven of bark strands in checkerboard weave, without the use of a loom. A specimen he made illustrates this (Plate IV, *a*).[6] The belt was

[3] Bolton, *Anza's California Expeditions*, IV, 49, 52, 53; Bartlett, *Personal Narrative*, II, 229; cf. I, 452.

[4] Cf. the Yuma (Forde, *Yuma Ethnography*, p. 92).

[5] Sedelmair implied that the custom was in vogue on the several rivers he traversed in 1744, among them the Gila, but one cannot be certain that he was not generalizing from what he saw on the Colorado River (Sedelmair, p. 851).

[6] Peabody Museum, Yale University, No. 19077.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

439 I told them we wanted vegetables, fruit, green
648 corn, and mules; for which we would pay them in white cotton cloth, calico, red flannel and other shirts,
[244] blankets, and trinkets. They generally raise a great many fine melons; but it was too early yet for them. They brought us green corn, squashes, beans, and
[243 251] dried peas. We also bought of them some dried corn (maize) for the animals.

648 The culinary department, as usual, seemed to have most attractions for our Indian friends, who formed a double row around the fire while cooking was going on. They also crowded into the tents, and occupied all the space about them. When night came, we expected they would leave; but they stretched themselves out on the grass, and passed the night in the camp.

● 132 *June 30th.* As the heat was intense, the mercury ranging from 100° to 110°, and as we had very little shade, it was thought advisable to get nearer the river, where there were more trees, and where the men would have a better opportunity to bathe, a luxury which they had enjoyed every day since leaving
133 137 Fort Yuma. The Indians told me we had better remain where we were, as there was no grass near the river. I felt disposed to listen to them; but such was the desire of the party to be on the water that I consented to go, and gave orders to strike the tents immediately after breakfast.

By eight o'clock we set off, under the guidance of Francisco, and followed by fifty or sixty more of his tribe. After crossing a deep arroyo of sand, which is filled by the river at its floods, and pushing our way